Ingalls (Wm)

A LECTURE

ON THE SUBJECT OF

PHRENOLOGY NOT OPPOSED TO THE PRINCIPLES OF RELIGION; NOR THE PRECEPTS OF CHRISTIANITY.

BY WILLIAM INGALLS, M. D.

FELLOW OF THE MASSACHUSETTS, RHODE ISLAND AND NEW HAMPSHIRE MEDICAL SOCIETIES: FORMERLY PROFESSOR OF ANATOMY, SURGERY AND PHYSIOLOGY IN BROWN UNIVERSITY.

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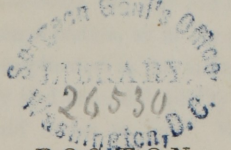

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PREFACE.

It was my intention to deliver the following lecture last Autumn at the Lyceum in Chelsea ; but a demonstration of the mental organs on the cast was substituted,—as being better calculated to engage the attention of a mixed audience. In the selection of the subject, I was influenced by the suggestion of an eminent physician, that phrenology was opposed to religion. With regard to myself, the science has produced no change in my religious sentiments. Every metaphysical disquisition, however, on the science of the mind, or the nature of the soul, is apt to lead to materialism or pantheism—doctrines repugnant to christianity. "It is human to err;" hence errors will continue to interrupt the progress of truth, until the period, when "true religion and true philosophy" will have "arrived at the same principle."

Between the properties of certain vegetables, and the lowest animals in the scale of beings, there is scarcely any difference to be discerned ; nor between the faculties of individuals of the highest class of animals, and those of the lowest of human kind.

Tonicity and contractility are vital properties, which in certain parts of living organized bodies,—independently of nervous influence,—execute movements more or less remarkable, whenever they are brought into action by the application of an exciting cause. These movements, "which characterize life, and require no organ," are found in the most simple organized bodies, as in the polypus, and in the muscular fibre of the most complicated in the animal series.

Tonicity is the primary and essential quality of vitality ; without it all organized bodies would cease to live. When it is redundant or deficient, the power of muscular contractility is proportionably augmented or diminished. Its influence, however, is not limited to the muscular fibre ;—it extends to every organic solid.

That tonicity and contractility exist, also, in certain vegetables, is

exemplified in the sensitive plant: when green, it is vigorous;—the slightest touch will cause a rapid contraction of rows of leaves; then the branchlets; and eventually the branch; but when sallow, it is feeble, and requires some degree of roughness to cause a few leaves to contract. Hence the above—which are the only vital properties belonging to the zoophite—reside in great activity in the sensitive plant.

When to the qualities essential to the production of muscular motion nervous influence be added, a new train of phenomena appears. In beings possessing a nervous system in its most simple form, there commences between it and the muscular a reciprocal action; and as we advance from the more simple to the more complicated living organized bodies, the ascendency of the nervous over the muscular power becomes more and more perceptible, until we arrive at the highest degree in the animal scale:—at each grade the animal acquires a new—not a different—accession of powers. In the highest species of the mammalia or the quadrumana, there are individuals who evince instinctive intelligence closely allied in its character to that which is derived from the human understanding. Their faculties are gradually and successively unfolded; their educability, sagacity and power of concentration,—within the sphere of their several instincts—bear a strong resemblance to the same qualities in man; but, without the sphere of their several instincts, they are incapable of acquiring knowledge, or receiving instruction. By discipline, indeed, the most ferocious animals may be brought into subjection and obedience, and the docile taught to perform feats, which appear to be the result of human intelligence; but without the discipline and instruction of man, they would never transcend the natural impulses of their peculiar instincts.

Beside the propensities, the possession of self-esteem, love of approbation, cautiousness and benevolence—sentiments common to man and animals—constitutes another point of resemblance between intelligence and instinct.

Concentrativeness is an organ of instinct which plays an important part in the animal economy. It is the seat of attention, memory and the power of giving efficacy to the functions of the perceptive and affective organs. Without its agency, the receptive organs would be but the passive recipients of sensation;—they would not respond to the impressions made upon them by external objects. Of this we are conscious, when the attention is so completely absorbed in listening to an unusual noise,—though the organs of sight may be anatomi-

cally and physiologically sound—objects will make so slight an impression on those of form and color, as to be scarcely recognized.

Concentrativeness has, also, the power of concatenating instinctive motions. Whenever by the stimulus of hunger or thirst, or the incitement of light and darkness, or the impression of any other exciting cause, the attention be awakened, this faculty is called into action; and, under its guidance, the animal goes through the routine of its peculiar instincts. Thus, the monarch of the feathered tribe daily soars aloft, and, after making the circuit of his wide ærial domain, he descends and alights upon some lofty crag on the margin of a lake, and while surveying the watery expanse below, he descries a hawk who had seized upon his prey, and is bearing it off; indignant he darts down from the dizzy height; at his approach the affrighted marauder lets go his booty, which in pursuance of his royal prerogative, the monarch claiming as his indefeasible right, secures before it reaches the liquid element. All these various and successive movements, which seem to be dictated by reason, are the offspring of concentrativeness alone.

To the interior and spontaneous power of action in animals, in man are superadded the reflective faculties, forming a compound, the component parts of which are, in numerous instances, so blended, it is difficult to distinguish what are the animal from what are the human. Hence the diversity of opinions with regard to animals being endowed with reflective faculties.

On the assumption, there is a plurality of organs, it may not be inapplicable to the design of the following lecture to give a few examples of the situation of such as have come under my observation.

Dr. Spurzheim was exceedingly averse to the prevailing opinion, there should be a distinct prominence to denote each organ or faculty. He taught, for instance, the sincipital region—the seat of the moral sentiments—may be developed without discovering any remarkable protuberance, and yet the respective faculties which belong to this genus, may be of a very high grade.

Dr. Mayo, who seems not to be a thorough convert to phrenology, as taught by Dr. Gall, has advanced an opinion in consonance with the above, in his Elements of the Pathology of the human mind: from which we shall make the following extract.

"But the phrenologists appear to have been forced into an hypothesis by accumulated observation, and being remarkably deficient in the

faculty of generalizing, they have thrown their work into a great number of detached pigeon-holes, and have separated very arbitrarily into small parcels, what more skilful theorists would have collected into larger masses. This procedure has laid them open to much ridicule. But, as it is opposed to the more dangerous fault of rapid systematizing, it in some degree increases the claims of their labors to our attention.

"It would, I imagine, be very easy to state the views of the physiologists, in a form, which would appear perfectly reasonable to those by whom they are derided on the above grounds. The facial angle of Camper has long ago directed our attention to the shape of the head in connection with the manifestations of intellect; and again, the connection between our intellectual and moral departments, would dispose us to accept with attention, the evidence of their having a common organic agent. But, if we think and feel through the instrumentality of the brain, we shall probably think and feel agreeably to laws which will imply one kind of action in the brain one operation intellectual or emotive, another for another; and it is far from improbable that this difference of cerebral action should be connected with a difference in the fibres appropriated to each function, or in other words, with a difference in the parts of the brain relative to each. On this basis, the general principle of a division into organs might be erected without any antecedent improbability; and if the divisions of Gall appear unphilosophically minute, it would be easy to reduce them into more general heads, without interfering with the location assigned to them by their discoverer. Viewing them, indeed, in groups according to their juxtaposition, we shall often find that a generic character prevails, such as the experience which we possess of the human mind would lead us to expect. Thus benevolence and imitation, (organs which touch each other in the phrenological map,) embody the great principle of sympathy. Again the elation of spirit, the self-congratulation which men experience, when the witness in their own breast commends them, is the same emotion differently exerted, with that which elevates the successful competitor for public applause. These organs accordingly are in contact. Hope, veneration, wonder and ideality constitute a mass of contiguous organs, which might easily be taught under common metaphysical principles. It would be easy to soften off the hard distinctness with which Gall and Spurzheim have split the cerebral mass. Their comparative neglect to do this for themselves, may well be accounted

for, if their statements are true, by the marvellous individual facts, which seem first to have drawn their attention to the subject and kept them entangled in their details.

" With respect to the mistakes of the phrenologists, they may lay claim to the same indulgence, which other mistakes meet with. At all events, from the professors of medical science they might expect to find sympathizing criticism. *We* lay down the symptoms of disease ; but we do not consider ourselves candidly dealt with, if our repeated failures in diagnosis lay our science under the imputation of charlatanism. And yet it is to be observed, that many of its professors assert the general skill of the faculty in discovering disease, just as confidently as the phrenologists assert *their* skill in the discovery of character."

There are instances, in which organs may be found in an isolated state as well as in groups, as will appear in the sequel.

On a visit to Philadelphia in company with my son, in the winter of 1836–37, several opportunities were afforded us of testing the correctness of the doctrines of phrenology.

At the Massachusetts State Lunatic Hospital, at Worcester, by the politeness of Dr. Woodward we were admitted into the several rooms. In the course of our walks we met with an exemplification of the " gestures of the faculties," in an individual who—continually expatiating on the large landed property he owned, and his personal influence, in the town to which he belonged—held his head erect and inclined backward in the direction of the organ of self-esteem. A number of the inmates, aware of the peculiar character of his hallucination, locked arms with him, and while walking up and down the avenue, and enlarging upon his possessions and influence, the indication of the faculty was carried to the utmost extreme. Not long since, at a literary soirèe, the attitude was displayed by a gentleman in as remarkable a degree, while engaged in conversation on a favorite topic. But, in a civilized community, occupied by a multiplicity of pursuits, and whose native habits, manners, and perhaps dispositions, are modified by intercourse with strangers and intercommunication with foreign nations, it is not to be expected that the natural bent of the minds of the people could be discovered by natural language.

In one of the apartments, I entered into conversation with a man who had in a fit of jealousy committed homicide. He was in height more than six feet, and of an athletic frame. He claimed to be the Almighty, and justified the act alluded to by the example of Cain. On

the left side of the head, in the region of amativeness, there was a prominence of a conical form, and of considerable size ; on the same side, in the region of destructiveness, there was one similar in form and size : —there was none on the right side, or in any other part of the cranium.

At the Retreat for the Insane at Hartford, Dr. Fuller had the goodness to accompany us through all the apartments. Among the numerous cases that were detailed, the doctor pointed out to us a female who had been in the Asylum for many years, and who was continually repeating various receipts for various kinds of cookery. There was a conical projection on the left side, just before the base of the zygomatic process of the temporal bone, in the place where Dr. Spurzheim supposed the organ of alimentiveness to be located : there was none to be seen on the other side, nor in any other part of the cranium.

In one of the apartments for males, we saw a person, whose eyes protruded from their sockets so far, as to produce deformity ;—to conceal which he wore spectacles. Dr. Fuller remarked, that he possessed an extraordinary memory, and was thorough master of history and philosophy.

At the Bloomingdale Asylum for the Insane in New York—a magnificent and extensive establishment—Dr. Ogden was so obliging as to conduct us through various departments. In one, we saw a female maniac in one of her most raving paroxysms ; in another, a female who had just recovered from puerperal mania ; in another building, one who fancied himself Alexander the Great ; another, who from excessive indulgence had become idiotic ; in another apartment, a termagant in a violent rage ; and a young handsome lady in neat attire, of the most placid countenance ;—so various are the several species of insanity.

At the Institution for the Blind in New York, by the courtesy of Mr. Jones, the superintendent, who is thoroughly conversant with phrenology, both theoretically and practically, opportunity was afforded us of seeing the manner in which the establishment is conducted. Among the pupils was a lad, about six years of age, who possessed the power of calculation, Mr. Jones thought, in a greater degree than Zeba Colburn. I proposed a question, which appeared to him of so easy solution, as to cause him to smile. Mr. Jones, then, asked him how many months, weeks, days, hours, minutes and seconds there were in sixty years ; he gave the answer in a very short space of time. I observed his countenance very closely ; and by the play of the muscular fibre in the region of the organ of constructiveness, a sufficient ground is afforded for the

supposition, this organ is implicated in extemporaneous computation,—as it is requisite, rules should be mentally constructed to conduct the process to a correct issue.

Mr. Jones drew my attention to a miss, who was wholly destitute of the organ of weight and resistance. He observed, she found the way from one room to another with difficulty, and when walking she experienced the sensation of falling ; or rather, as she expressed herself, of the floor rising up against her ; on the other hand, he showed me one who had arrived at adult age, in whom the organ was very conspicuous, who could walk to every part of the city without a guide.

During my residence in Philadelphia, I was introduced to Dr. Morton, the Corresponding Secretary of the Academy of Sciences. The Doctor gave me an invitation to visit the museum belonging to the Society, in which there was a large collection of preparations appertaining to Natural History ;—among which were many skeletons of human heads, of which he gave me a particular account. One was the head of a Dutch officer on the East India station ; in which the organs of combativeness, destructiveness and alimentiveness, were so prominent as to arrest my attention at once. He had indulged in the propensities of which these organs are indicative to such excess, as to bring him to a premature grave. The next was that of the cannibal of Van Dieman's Land, who, after enticing away, killing and eating several men, was finally caught, and brought to condign punishment. In addition to the organs above enumerated, his forehead was low and narrow, and the sincipital region much contracted.* In the officer and in the cannibal, the organs of alimentiveness, destructiveness, combativeness and secretiveness, formed groups in which one organ was not more prominent than another, so that the organ of alimentiveness, though " very large," would not be readily detected by one not a proficient in practical phrenology. In the female at Hartford, the organ of alimentiveness, being " very large," isolated, of a conical form, and the organs in juxtaposition, " very small," might be discovered by a very superficial examination. Dependent undoubtedly on the different development of the affective organs, there was a striking contrast in the habits and inclinations of the female, and the anthropophagite : the former was partial to the delicacies of civilized life ; the latter betrayed the appetite and voracity of a carnivorous animal.

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* By the politeness of Dr. Morton we were permitted to take casts of these heads.

That the mental organs, therefore, may be found in a separate state as well as in groups; and that the science of phrenology, as taught by Gall and Spurzheim, is established on the firmest foundation—observation and experience—the above facts are conclusive.

The following cases are also illustrative of the science of phrenology.

At the New England Institution for the Education of the Blind, in company with Dr. Howe, we went—seriatim—through the rooms, in which were taught reading, history, vocal music, arithmetic, grammar and instrumental music. The Doctor pointed out the process employed in giving instruction to each class. In one of the rooms, about three weeks after her admittance into the institution, we saw Laura Bridgman, a miss about eight years old, blind, deaf mute, and destitute, or deprived, of the sense of smell. She was very much under the command of the Doctor,* and very much attached to her governess.

At this early period, she gave such evidences of the power of ratiocination, and exhibited such capacity of acquiring knowledge, as were sufficient to convince the greatest sceptic of the existence of the soul.†

Last autumn, the day after Thanksgiving, I saw the child again; she had made a surprising progress in the acquisition of knowledge.

On the evening previous, the children were indulged with the privilege of amusing themselves in the rotunda, in a distant part of the building. Miss Laura happened to be among them; not wishing her

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* The Doctor said, in answer to my inquiry, that he took her by the hand; she resisted; but holding her hand firmly, she soon yielded, and permitted him to lead her about the room;—ever after his authority over her was perfect.

† Of the above remark, the following statement is confirmatory:

After making a few observations on the plan of instruction he designed to adopt, the doctor took Laura by the hand, led her down stairs through his office to an adjoining china closet, from which he took two hazel-nuts, which he put into her hand, and also a nut-cracker, which she attempted to use, but did not succeed; the doctor having reverted the instrument so as to act on the nut, and returned it, she proceeded to crack one of them, put the shells into his hand, and so with the second—taking care to retain the meats. We then returned to the room. The governess was not present. As soon as Laura found herself at liberty, she ran without a guide through a short entry to the opposite side of another room, with the intention of seating herself on an ottoman; she happened to get on the wrong side, and had she not had the sagacity to discover her error, she would have fallen on the floor.

The manner of yielding to the authority of Dr. Howe; her understanding the object of placing in her hand the nuts and nut-cracker; the putting the shells in the doctor's hands; the retaining the meats; the running from one room to the other of her own accord and without a guide; the intention of seating herself on the ottoman, the timely discovery of her mistake; are operations of the mind very far from being the result of mere instinct.

company, they gave her to understand she must withdraw; when she had quit the room, she fastened the door; and, had it not been accidentally discovered, the misses might have remained there all night. To punish her, the governess refused to receive her caresses, or pay her the usual attentions. She became dull and dejected; but her expressions of happiness at being reconciled with her governess—which took place in consequence of my being present—were particularly interesting.

The consciousness of misdemeanor, the effect of the punishment as well as of the reconciliation, are, in my opinion, so many abstract operations of the mind; and so many proofs, that she entertains a just sense of right and wrong.

Laura had learned the manual alphabet, by means of which she could maintain an interchange of ideas with the governess with a rapidity and correctness scarcely credible. She asked my name and business. At my suggestion, she went leisurely and without groping her way, opened the door at the opposite part of the room, and returned; then went and shut it and returned again; she knew about a hundred common names or nouns; when requested to give the idea of God, she raised her hand above her head, and made the same gesture for sky. These are acts which no animal, not possessing reflective faculties, and deprived of so many senses, could be taught.*

The following account of this interesting child is contained in the "*Annual Report*," to the Corporators of the New England Institution for the Education of the Blind, for the year 1837:

"Among the pupils who have entered during the last year, is one whose situation makes her an object of peculiar interest and lively sympathy; Laura Bridgman, a very pretty, intelligent, and sprightly girl, of eight years, is entirely blind, deaf, dumb, and almost entirely deprived of smell,† and has been so since her infancy. Here is a human soul shut up in a dark and silent cell; all the avenues to it are closed, except that of touch, and it would seem that it must be but a blank; nevertheless it is active, and struggling continually, not only to put itself in communication with things without, but to manifest what is going on within itself. The child is constantly active; she runs about

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* See Appendix.

† For all purposes of use she is without smell, and takes no notice of the odour of a rose, or the smell of cologne water, when held quite near her, though acrid and pungent odours seem to affect the olfactory nerve.

the house, and up and down stairs ; she frolics with the other children, or plays with her toys ; she dresses and undresses herself with great quickness and precision, and behaves with propriety at the table and every where ; she knows every inmate of the house by the touch, and is very affectionate to them. She can sew, and knit, and braid, and is quite as active and expert as any of the rest of the children. But all this, interesting as it is, is nothing compared to the mental phenomena, which she presents ; she has a quick sense of propriety ; a sense of property ; a love of approbation ; a desire to appear neatly and smoothly dressed, and to make others notice that she is so ; a strong tendency to imitation, insomuch that she will sit and hold a book steadily before her face in imitation of persons reading. It is difficult to say whether she has any sense of right and wrong disconnected with the feeling that such an action will be reproved, and such an one approved by those about her, but certain it is, she will retain nothing belonging to another ; she will not eat an apple or piece of cake which she may find, unless signs are made that she may do so. She has an evident pleasure in playfully teasing or puzzling others. The different states of her mind are clearly marked upon her countenance, which varies with hope and fear, pleasure and pain, self-approbation and regret ; and which, when she is trying to study out any thing, assumes an expression of intense attention and thought.

" It was considered doubtful when she came whether it would be possible to teach her any regular system of signs by which she could express her thoughts or understand those of others ; it was deemed highly desirable, however, to make the experiment, and thus far it has been successful. Common articles, such as a knife, a spoon, a book, &c. were first taken, and labelled with their names in raised letters ; she was made to feel carefully of the article with the name pasted upon it ; then the name was given her on another piece of paper, and she quickly learned to associate it with the thing. Then the name of the thing being given on a separate label, she was required to select the thing from a number of other articles, or to find the article ; for instance, the word key was given her, on a bit of paper in raised letters ; she would at once feel for a key on the table, and, not finding it, would rise and grope her way to the door, and place the paper upon the key with an expression of peculiar gratification. Thus far no attention was paid to the component letters of the word ; the next step was to ascertain the correctness of her notion, by giving her metal types with the

separate letters on their ends ; these she soon learned to arrange and to spell the word ; for instance, the teacher would touch the child's ear, or put her hand on a book, then to the letters, and she would instantly begin to select the types and to set them in order in a little frame used for the purpose, and when she had spelt the word correctly, she would show her satisfaction and assure her teacher that she understood, by taking all the letters of the word and putting them to her ear, or on the book.

"She then learned the arrangement of the letters in the alphabet, and is now occupied in increasing her vocabulary of words. Having learned the alphabet and the arrangement of letters into words, which she associated with things, she was next taught the manual alphabet, as used by the deaf mutes, and it is a subject of delight and wonder to see how rapidly, correctly, and eagerly she goes on with her labors. Her teacher gives her a new object, for instance a pencil, first lets her examine it, and get an idea of its use, then teaches her how to spell it by making the signs for the letters with her own fingers ; the child grasps her hand, and feels of her fingers, as the different letters are formed—she turns her head a little one side, like a person listening closely—her lips are apart—she seems scarcely to breathe—and her countenance, at first anxious, gradually changes to a smile, as she comprehends the lesson. She then holds up her little fingers and spells the word in the manual alphabet ; next takes her types and arranges her letters, and last, to make sure that she is right, she takes the whole of the types composing the word, and places them upon or in contact with the pencil, or whatever the object may be.

"The process of teaching her is of course slow and tedious ; the different steps to it must be suggested by her successive attainments, for there are no precedents to go by ;* but thus far the results have been most gratifying. She has not yet been long enough under instruction (four months only) to have got beyond the names of substances ; the more difficult task of giving her a knowledge of names, expressive of qualities, feelings, &c. remains yet to be accomplished. No sure prog-

* Julia Brace, the deaf, dumb, and blind girl, in the Institution for the Deaf Mutes, at Hartford, did not succeed in attaining a knowledge of the written signs significative of objects. Julia possessed her senses until the age of four years, and she is aided by a sense of smell, sharpened by practice, to the acuteness of the vulture, while Laura has it so imperfectly as that she may be said to be without smell. James Mitchell, whose case is noticed by Dugald Stewart and other philosophers, did not learn any system of arbitrary signs, nor is there any case on record of a person deprived of sight and hearing succeeding in doing so.

nostic can be made, but much is to be hoped from the intelligence of the child, and the eager delight with which she lends all her attention, and the strong effort she evidently makes to gain new ideas; not from fear of punishment, or hope of reward, but from the pleasure which the exercise of the faculties confers upon her. No pains or expense will be spared in efforts to develop the moral and intellectual nature of this interesting child, and no opportunity lost, of gathering for science whatever mental phenomena her singular case may furnish."*

When we were at Hartford, we visited the Retreat for the Deaf and Dumb, where we saw Julia Brace, who was a blind and deaf mute. At the intimation of the matron, she came into the parlor, walked about the room in an awkward manner, smelt of a geranium leaf, and passed out. We saw her again in the room where she usually resides. The matron gave her to understand she wished for a pin, she took one from her pinball, and kept her finger on the place whence she took it, until it was returned;—occasioning the remark, that she was selfish, and that her disposition was far from being amiable. Her aspect was morose and repulsive; she could find the way alone to every part of the house; took charge of the misses' wardrobe; knew all the female inmates; the kind of dress they wore; and was vain of her own, which she was very particular to have made in fashion. Hence with respect to this unfortunate young woman,† acquisitiveness and approbativeness have degenerated into selfishness and vanity, vices which do not pertain to the animal nature.

On "the importance of the study of the structure and functions of the brain," we shall make an extract from Gall's Works, vol. ii. p. 40:

"In the more complicated animals of the higher orders, all the functions are more or less subordinate to the brain." "The striking difference between the wounds of some animals, and those of man, is well known." "Tenacity of life diminishes in proportion as the brain becomes more complex." "In persons whose brains are irritable, how often are the most trifling wounds followed by tetanus and trismus?"

"It may be assumed, that this irritability is strong in different individuals, in proportion as their brain is voluminous and active. In idiots, in paralytics, and generally in diseases where the cerebral sensations are blunted from any cause, this irritability frequently cannot be excited by the most powerful internal and external stimulants.

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* See Appendix.

† She had grown to adult years.

"Reflect on the tumults which the affections and passions, whose immediate seat and original source is in the brain, excite the whole man. Do we not behold chagrin, jealousy, envy, languor, homesickness, misplaced affection, &c. devouring the principle of life? How often has not a too sudden transport of joy, violent fright, or anger, destroyed life as suddenly as a thunderbolt?* Who does not know the power of imagination, of attention, and of confidence, in the production and cure of diseases, especially nervous diseases, such as epilepsy and intermittent fevers? Those most grievous afflictions, melancholy, hypochondriasis, despair, a tendency to suicide, hysteria, all the mental alienations, with their influences on so many other parts of the body, have their principal or immediate causes in the derangement of the brain. What an index, consequently, is it, to the treatment of these sad maladies!

"Volumes have been written on the reciprocal influences of the brain, and the viscera of the abdomen and chest. And in general, how great must be the utility of the pathological study of the brain, in diseases of infancy, in cerebral, atonic, adynamic fevers, in apoplexy, in inflammations of the brain, frequently so deceptive, and which, by the tremor, spontaneous vomiting, and depression of strength, simulate diseases of a total opposite nature."

The intellectual faculties, and the moral sentiments as well as the propensities, in many instances, appear to be hereditary.

During the time of the embargo, I was desired to visit some sick people, in a large house near Fort Hill wharf, in which lived many poor families. I entered a room in which a mother and several children lay sick with typhus fever. The whole family consisted of a laboring man, with his wife and five children, who, in a state of extreme poverty, had recently arrived from the State of Maine, for the purpose of seeking a livelihood. The man was employed on board of a vessel, at very small wages,—more as a deed of charity, than because his labor was required. One of the children lay at the point of death; two were confined to the

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* Marshall Hall's Theory and Practice of Medicine, edited by Professor Bigelow and by Professor Holmes, contains the following note appended to § 293. Andral cites from another author the case of an old man, who on hearing, while seated at table, the news of Napoleon's landing in France, in 1815, rose suddenly and exclaimed,

"Le voilà donc comme connu ce secret plein d'honeur!"

and immediately fell in an apoplectic fit, which soon proved fatal.

I was once called to a female, who expired instantly in a fit of anger. The same year, Dr. Rand was called to a gentleman, who also died instantly from the same cause.

bed. Languid from fatigue, anxiety, and want of warmth and sustenance, rather than exhausted by the depressing nature of typhus, the mother was unable to rise from her bed; at her bosom was an infant, trying in vain to draw nutriment from a dried-up fountain. It was in the month of December; the weather was raw and cold; a few embers were the only indication of a fire; a sprightly child, about six years old, performed the duties of a nurse and help; and the supply of food and clothing were inadequate to the wants of the family. Without the necessaries of life and proper nursing, I told the neighbors, the usual remedies would be unavailing. My first visit was in the morning; I called again at noon, and was informed a lady was disposed to render the family such assistance as might be required to relieve their distressed condition, and that she wished to see me at four o'clock. Punctually at the time appointed I arrived, and met a lady of a benign aspect and dignified deportment. At her request, the nature of the disease was particularly described, and every thing calculated to contribute to the comfort and recovery of the sick enumerated. Next morning, I was agreeably surprised to find the whole family had been transferred from an abode of poverty and misery to a paradise. From a lower, dark and gloomy room, they had been removed to a large, commodious, and well-lighted chamber, enlivened with a cheerful fire; a nurse was in attendance; changes of clothing of every description, and, indeed, every requisite for a sick chamber, were furnished in abundance; and, to neglect nothing that might contribute to the more perfect accommodation of the family, several adjoining apartments were procured. But the lady did not content herself merely with making ample provision for the comfort of the family; she took upon herself the office of receiving my prescriptions and directions, and seeing they were followed. At every visit, I found her present for the same purpose, until the patients were in a state of convalescence.

The same beneficent spirit which actuated the lady, descended to her sons;—of whose acts of munificence the City affords ample evidence.

I have given the above narrative, not only as an example that children may inherit the virtues of a parent; but as an instance of disinterested benevolence, worthy of the imitation of every disciple of the Great Founder of our religion.

"The heart that feels for others' woes,
Shall feel each selfish pleasure less;
The hand, that happiness bestows,
Reflected happiness shall bless."

In the following passage from the Lancet, it appears the celebrated French pathologists and physiologists, Andral, Bouillard and Broussais, have given their testimony in favor of the doctrine of phrenology:

"The April number of the *Parisian Phrenological Journal* contains a discourse, pronounced at the annual meeting of the Phrenological Society of Paris, 22d of August, 1834, by Professor Andral, the president. The object of Professor Andral in his address, is to show, that phrenology "ought henceforth to form a part of the grave and serious studies of physiology." He states that, though not a single organ in the brain had been determined by Gall, "the foundation of the science would not, on that account, have existed the less." He regards exceptions to well established principles as apparent only; and quotes, with approbation, the remark of M. Bouillard, that, "while every theory which is contradicted by a well observed fact is false, it is not less true that every fact which is in contradiction with a rigorously demonstrated theory, has been ill observed." "If phrenology," he adds, "be true, give yourselves no uneasiness about its future success; for there is no example on record of any truth which, once launched into the world, has failed there to make its way." The following extract from the account of the Society's proceedings, by Dr. Casimir Broussais, shows that the members take a sound view of their duties:—"I affirm and repeat, in the name of my colleagues, that we study phrenology with the completest independence: we are fully convinced of the reality of its fundamental principles, but far from pretending that the science is complete; we do all in our power to contribute to bring about such a result."—*Edinburgh Phren. Journal, June*, 1835."

LECTURE:

PHRENOLOGY NOT OPPOSED TO THE PRINCIPLES OF RELIGION; NOR TO THE PRECEPTS OF CHRISTIANITY.

PHRENOLOGY, as its name denotes, is the doctrine of the mind. It is founded on the belief, the individual and associate action of the propensities, sentiments and intellectual faculties is dependent on certain cerebral organs, which are indicated by corresponding prominences on the surface of the cranium.

As the principles of phrenology are considered by some to be hostile to the doctrines of christianity, I shall succinctly give my views in relation to this subject, which, though they appear, in my opinion, to be correct, may not be in consonance with those of the reader ;—on the ground, that, by a free intercommunication of our belief, whenever a fit opportunity presents, the cause of true religion is ultimately advanced. But to render what follows more intelligible, I shall give a cursory view of the ground-work of the science of phrenology.

As the cerebrum and cerebellum, are the seat of the mental faculties, and as the cranium affords the evidence of their situation, we shall now proceed to a description of these parts.

The cerebrum, or great brain, of a conical form with its apex forward, is composed of two hemispheres, separated from each other by a firm membrane, called the falciform process of the dura mater, which is not seen in the casts of the brain ; each hemisphere is divided into three lobes ; the anterior, however, is alone conspicuous ; to display the middle and posterior lobes, it is necessary to have recourse to dissection. Each hemisphere is also of a conical form, with its apex pointing forward ; the side towards its fellow is pendicular and flat ; its superior and lateral surface is round ; its inferior, uneven. Numerous convolutions are seen on the surface ; some taking a longitudinal direction, others an oblique or transverse ; at the bottom of the internal or perpendicular surface, there is situated a longitudinal convolution of great length, by which a communication is maintained between the anterior and posterior lobes, called by Solly the superior longitudinal commissure : there are also seen anfractuosities or fissures of considerable depth, which, however, in the casts, are not very obvious. In this organ, the convolutions are the seat of the mental faculties.

The cerebellum, or little brain, somewhat of the form of an inverted cone, is situated beneath the cerebrum, and is composed of laminæ. This organ is separated from the cerebrum by a firm and strong membrane, called the tentorium, which prevents the cerebellum from being compressed by the superincumbent weight of a portion of the cerebrum. The whole of the cerebellum constitutes but one organ.

The cranium, which contains the brain, has numerous prominences on its surface, which answer to convo-

lutions beneath them ; each prominence indicating the situation of a mental organ.

The unity of the functions of the brain, as well as the unity of disease, has its advocates. If the brain be an unit, it cannot be under the influence of but one faculty at a time ; because when one is active the rest must be dormant : thus when destructiveness is predominant, combativeness, without the co-operation of which the propensity to destroy must remain ungratified, cannot be brought into action. If veneration were the predominant sentiment, it might be intense, but it is inconceivable how it is to be manifested, unless by genuflection or the utterance of inarticulate sounds ; the language of adoration would be impossible ; as where unity exists, two cerebral functions cannot be performed at the same time :—nothing but the feeling of reverence can remain. In the phrenological catalogue, the cerebellum is destined to perform but one function : neither destructiveness, combativeness, nor veneration can be called into action by this portion of the encephalon ; nor, on the other hand, can the function of the cerebellum be transferred to the cerebrum. The cerebellum is a unit, and, therefore, can perform but one function.

The belief in the plurality of organs is gaining ground so rapidly, to discuss the subject at present would be superfluous. Among the numerous instances without having allusion to phrenology, or any knowledge of the science, in which observations have been made confirmatory of the existence of a diversity of mental faculties, the opinion of Origen alone may suffice, " who thinks that every vice has its presiding bad angel, the demon of avarice, the demon of fornication, the demon of pride, &c."

The successive additions of organs in animals, as they rise in the scale of beings, and in the growth of the fetus, is clearly elucidated by Tiedeman, the learned and distinguished German physiologist; and by Solly of England, who is rapidly rising to the highest eminence in his profession.

Every faculty is modified by the condition of its organ. One of the chief objects of Dr. Spurzheim's coming to this country, was to visit Indian tribes, that had not been vitiated by civilization, or by intercourse with the civilized, to ascertain what peculiarities there might be in the form of the cranium and the structure of the brain, to solve the question, whether the character and identity of a nation may be known by the shape of the head. For the same purpose, he intended to visit the Southern States: as the planters are careful to inform themselves of the habits and dispositions of the various African tribes,* with the view of being better qualified to select individuals, that promised to be the most serviceable, it would afford him a better opportunity of discovering their national traits, than by visiting the country from which they are brought.

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* The various tribes of negroes in Cuba are thus classified by Mr. Murray, in his "Travels." It will be seen that the Congos—the tribe to which Joseph, the leader of the Armistad insurrection, belongs—are not very celebrated for their heroism or their bravery. Joseph, however, seems to be an exception to the general rule.—*Transcript.*

"1. The Congo negroes from the neighborhood of the Gold coast. Of these there are several tribes known among the slave dealers; *e. g.* the Congo-reales, Congo-loaldo, Congo-mondongo, &c. Their general character is lazy, mischievous, and apt to run away; but lively in their amusements, as music, dancing, &c; very much given to lying, thieving, and all roguery. 2. Lucumi, also from the west coast of Africa; very proud and haughty; they are brave, and are often known to commit suicide, under the irritation

The following apostrophe from Herder on Man, may not be inaptly introduced in favor of this position.

"Great Parent of nature; with what trifles hast thou connected the fate of the human species! With a change in the form of the head and brain, with a little alteration in the structure of the organization and nerves, effected by climate, descent and habit, the fate of the world, the whole sum of what mankind do and suffer throughout the earth, is also changed."

"Of the absolute or proportionate size of the brain," in his Outlines on Phrenology, chap. iv. Doctor Spurzheim says, "a great number of natural philosophers, convinced that the brain is the organ of the understanding, have concluded that its functions must be proportionate to its absolute size. More exact observations

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of punishment or disgrace,* 3. Macau tribe: from the Mozambique coast; generally quiet, docile, and lazy; not very numerous in Cuba. 4. Caravali tribe: from the western coast of Africa; very industrious and avaricious; also choleric and hasty in temper. Most of the free negroes in the island who are rich belong to this tribe. 5. Mina tribe: also from the west; lazy, stupid, and of no marked character. 6. Gangas: also from the west; very mild and docile, but lazy. The greatest number of the Cuban slaves are from this nation. 7. Avara: also from the west; of no peculiar character. 8. Mandinga: from the western side; general character, quiet, obedient, and honest."

* In another part of his work, Mr. M. gives the following instance of the proud disposition of the people of this tribe: "While I was yet Mr. D.'s guest, a messenger arrived from his "ingenio" to announce to him that one of his negroes had hanged himself: on inquiry, he proved to be a young man of the Lucumi tribe. He had not been in the island above nine or ten months, and had never been punished, nor had he complained of any ill-treatment. He committed this suicide under the circumstances which Mr. D. informs me usually accompany such an action among the negroes: he asked for his new suit of clothes, which happened to be due to him at this time, and put them on; he then took his pig, his "machete," (a kind of bill-hook with which they cut sugar-cane, wood, &c.) and whatever little moveable property he possessed, and gathering it all in a heap under a tree, hung himself over it. This is, doubtless, owing to a superstition prevalent in his tribe, that in the world to which he was going, such articles would be useful to him. I have before noticed a belief, very similar to this, as common among some of the North American Indians.

however, show the conclusion to be erroneous. The ox has more brain than the dog, and the elephant than man, &c. It is indeed impossible, in animals of different species, and even in various individuals of the same species, to estimate innate mental dispositions by the absolute size of the brain in general, or of its parts in particular; because the size of the cerebral organs is not the only condition to (of) the greater or less energy of their functions.

"Others, therefore, endeavored to show that the powers of the mind are indicated by the proportionate volume to the size of the body. Experience, however, proves that this mode of measurement is also inexact." * * * * "In mankind, it may be well to add, that middle sized persons have commonly the largest brains."

The learned and talented physician, Broussais, entertains a similar opinion. In speaking of large heads, in his lectures on phrenology, he observes, "When several organs, tending to produce some great effect, co-exist in the same individual, and are endowed with a sufficient activity, he becomes a being of a superior order, and a blessing to mankind; though his head be a few inches less voluminous than those of several other men, his superiority manifests itself, and is obeyed."

In entertaining and promulgating opinions in accordance with those of the above gentlemen, I was considered to be opposed to phrenology; and because, it is the prevailing belief of the citizens of Boston that the perfection of the intellect depends on the size of the head. The opinion of Dr. Spurzheim on this subject, or that of Dr. Gall, was not known to me till after the arrival of the former gentleman in this city.

In Gall's works, vol. 2d, p. 183, edited by Nahum

Capen, Esq., "the absolute volume of the brain, compared with its functions, is discussed."

"If it be admitted," says the celebrated Dr. Gall, "that the brain is the organ of the mind, the conclusion, that its functions must have a direct relation with this volume, is perfectly natural. A much larger cerebral mass has been found in man than in the largest of our domestic animals, for example, the ox, and horse; and, without more accurate researches in the animal kingdom, the prominent qualities of man were attributed to his greater cerebral mass; the world maintained, generally, with Aristotle, Erasistratus, Pliny and Galen, that of all animals, man had the most considerable mass of brain; an opinion which has been embraced by some moderns."

"At a later period it was found, that the cerebral mass of the elephant, and several of the cetaceous order, was more considerable than that of man. This circumstance would naturally embarrass the partisans of the opinion to which we have just referred. In vain shall we extol the faculties of the elephant, and constitute the whale king over the marine inhabitants; we shall scarcely be authorized to attribute to them those qualities which form the pride of man. It became necessary, therefore, to renounce the opinion, that the intellectual faculties were to be estimated by the absolute mass of the brain."

"We see, moreover, that, by means of an extremely small cerebral mass, nature can produce the most wonderful effects; instances of this are the ant and the bee; who has not observed their domestic economy, local memory, mechanical activity, their anger, the revenge which they inflict in a body, their careful educa-

tion of the young, the harmony which reigns in a hive, or ant-hill?" "Who will venture to say, that nature is deficient in the brain of the minutest insect, and that she has exhausted her resources in the brain of the whale?"

"If the mass were to be considered, if its integrant parts were not to be regarded as elements in the calculation, the only difference between animals possessing a large cerebral mass, and those having a small brain, would be a greater or less intensity in the exercise of the intellectual faculties. The qualities peculiar to each species cannot be explained by the mere mass of the brain. The individuals of one species live solitary, those of another form societies; in some, the males and females live in a state of marriage; in others, no lasting union exists between the sexes. One kind of animal takes the greatest care of its offspring; another abandons them: some animals build habitations; others migrate; others sing, &c. Can all these different instincts be explained by the magnitude of the cerebral mass? *It is then idle, to seek, in the absolute mass of the brain, for a scale by which to measure the instincts, propensities and faculties.*"

In the American Phrenological Journal and Miscellany, August 1, 1839, article 1st, *Thoughts on the most effective condition of the Brain or the organ of the mind, and on the modes of obtaining it*, by Dr. Caldwell, M. D., is found the Professor's views on the subject.

"By the foes of phrenology, its advocates are charged with an attempt to maintain, as one of their settled and fundamental tenets, that the size of the human brain is alone a correct measure of the amount and strength of the human intellect. In more definite language, that

as are the dimensions of the contents of the cranium, so are, and must be, the mental compass, power, and action of the individual to whom they belong.

"From whatever cause or motive it may arise, this is a casual mistake, or an intentional misrepresentation, which might be well called disreputable, not to characterize it by a more condemnatory epithet. Phrenologists, as their writings and teachings abundantly prove, do not represent size alone as the exclusive measure of the power and excellence of the human brain."

These extracts have been made for two reasons; 1st, because, entertaining and promulgating opinions in accordance with those of the above gentlemen, as will appear in the sequel, I was considered to be opposed to phrenology; and 2d, because it is the prevalent belief of the citizens of Boston, that the perfection of the intellect depends on the size of the brain. On this subject, the opinion of Drs. Spurzheim, Gall, Broussais and Caldwell were unknown to me, until after the arrival of the former in this city.

In an Essay on the Ganglionary System of Nerves in the Cavity of the Cranium, and its Use, by William Ingalls,* M. D. Boston, (Marsh, Capen and Lyon,) are to be found the following passages:

§ I.—"The energy of the brain and the due performance of its functions, as it has been supposed, do not depend—wholly—on its volume, nor the size of its convolutions."

§ II.—"As in other viscera, the perfect organization of the brain is undoubtedly a condition essential to the performance of its functions with exactitude and ener-

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* The author of this Lecture.

gy; for, a malconformation, or some defect in its minute structure, not cognizable by the senses, may render the viscus unsusceptible of impressions, necessary to its vigorous and healthy action."

§ III.—"From the following post-mortem examinations it may be inferred, the size of the brain, the number, depth and thickness of the convolutions, are merely conditions, but, perhaps, necessary conditions, in the production of thought, and the propensities to which man is subject."

Case 1.—"In this case, the person was subject to frequent and great mental excitations. The brain was of extraordinary dimensions, and all its parts were uncommonly developed: the convolutions were large, distinct and numerous."

Case 2.—"Was the dissection of the brain of a person who sustained the reputation of possessing fine intellectual powers, and who had practised law with reputation and success. The brain was small; the convolutions were diminutive, comparatively indistinct, and apparently more numerous than usual."

Case 3.—"Was the dissection of the brain of an idiot, of a very diminutive stature. In this subject, the capacity of the cranium in proportion to the size of the body, was exceedingly small; the cerebrine convolutions were *few* in number, but very large and uncommonly distinct. This idiot was wholly destitute of understanding, and devoid of every propensity, good or bad."

Case 4.—"Was the brain of a man possessing a degree of intellect, but was so much of an idiot, he was incapable of providing for his physical wants; and, on this account, he was placed under the superintendence

of a brother. The brain was large, and all its parts fully developed."

"In this individual, the intellect remained unimpaired till he arrived at the age of nine years, when, after a severe fever, ensued the mental imbecility, which continued through life. Several analogous cases occurred in the same family."

The mental faculties may be divided into two orders; "the feelings and the intellectual faculties." Belonging to the first order are two genera:—the 1st, comprises "propensities common to man with the lower animals;"—the 2d, "sentiments common to man and the lower animals;" and "sentiments proper to man;" the first is situated in the lower, lateral and posterior part of the head; the second in the superior, lateral and occipital region. Belonging to the second order, are four genera; 1st,—"the external senses;"—2d, the "knowing faculties which perceive the existence and qualities of external objects;"—3d, the "knowing faculties which perceive the relations of external objects;" —4th, the "reflective faculties, which compare, judge, and discriminate:"*—the three last genera are situated chiefly in the frontal region.

In the superior part of the forehead, on each side of the mesial line are situated two organs, which have received the appellation of the organs of comparison and causality, which are the seat of the reflective faculties. Dependent on these are the operations of the various affections of the understanding, namely conscientiousness, memory, reason, judgment, motives and freedom

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* I have adopted the classification of Mr. George Combe.

of the will. All the combinations of these affections in the last result may be resolved into intuition.

The manifestations of the freedom of the will, are very different from the promptings of instinct. The sphere of action of the latter is very limited, while that of the former is unbounded. The one is confined to the objects of sense, the other is not necessarily controlled by extraneous influences. The power of reducing the impulses of instinct into subjection, and conforming to the dictates of conscience and reason, is a property of the will pertaining exclusively to man. Animals of the lower order are instigated to action solely by their appetites, passions, and involuntary efforts, arising from the instinctive apprehension of danger.

The will is the faculty, by which we are capacitated to submit or refuse to be governed in our conduct by adventitious circumstances. This position may be elucidated by analyzing the operations of the general laws by which the universe is governed in producing the effect of a special providence.

A gentleman living in a village owes a person in a distant hamlet a sum of money, which he is prepared to pay. Accordingly he sets apart a particular day to visit his creditor, and pay him the amount due. A person, hearing of his intention, resolved to waylay him in a wood which was on the road, for the purpose of robbing him. The gentleman set out with the view of fulfilling the object of his visit. When on his way, just before he arrived at the wood, where the robber was concealed, a thunder-storm arose which determined him to take shelter in a farm-house near by. The robber having waited a long while after the time appointed for the gentleman to pass had elapsed, abandoned his pro-

ject. After the storm subsided the gentleman accomplished his object without molestation.

Hence, actuated by conscientiousness, it did not require much reasoning nor exercise of judgment to determine the gentleman in the choice of measures, or in willing to do an act of justice. Notwithstanding the storm alluded to induced him to seek shelter in the farm-house, his will was free to pursue his journey, or to return, or remain stationary. In resolving to rob the gentleman, in selecting the place of concealment, and in the relinquishing his design, the conduct of the robber—in whom undoubtedly existed acquisitiveness with its auxiliary organs, secretiveness and combativeness—was influenced by so many acts of the will. But to return :

Religion is the peculiar characteristic of humanity, the capacity of a knowledge of the Supreme Being, and rendering him homage, is the prerogative of man. No other animal is capable of improvement in the social state, acquisition in the arts and sciences, or holding communion with the Infinite. Though the lower animals possess some propensities and sentiments in common with man, they are not susceptible of religious impressions, nor feeling the influence of moral restraint; but conscience and freedom of the will are faculties peculiar to man, and constitute him a free and moral agent. Hence it is the duty of the latter to obey the commandments of God, and conform to the precepts of morality; while, destitute of the capacity of distinguishing between good and evil, and devoid of the sense of moral obligation, animals are not amenable to divine or human laws.

God is incomprehensible, and necessarily so ; as it is impossible for a finite to comprehend an infinite be-

ing, or entertain an adequate idea of the nature, the eternity or the perfections of the Supreme Intelligence.* "My thoughts are not as your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

There is but one only living true God. Infinite, all-powerful, self-existent. He is prior and superior to all other beings. These attributes are inalienable. No person, then, can be equal to him either in substance or power, or glory.—Two infinite beings cannot exist at the same time.

In my apprehension, all the attributes of the Deity are deducible from supreme intelligence; the basis or source of which is altogether inexplicable. It is also in vain we attempt to affix a definite idea to essence, spirit, entity or immateriality. Whatever notions we entertain of these subjects are necessarily inferential. The arguments adduced by Cousin, that a positive knowledge of God may be acquired, is in my opinion more ingenious than convincing.

The term substance is, perhaps, inapplicable to the divine nature, as its etymology implies subordination;

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* In the newspapers, there have been recently some amusing attempts to limit the duration of eternity and the extent of infinity—subjects far above human comprehension—by mathematical theorems. In our present state of existence, the mind is conscious of past and future time; it follows, then, as there is neither beginning nor end of time, there must be a retrospective and a prospective eternity; which inference may be demonstrated to be as correct by calculation, as a self-evident proposition;—arithmetic being founded entirely on supposition. On assumed data, also, the existence of as many infinities as there are mathematical points in the periphery of a circle whose diameter is infinite, may be demonstrated.

it may with far more propriety be applied to the soul, it being the production of creative power. Further, substance has reference to the body as well as the soul. Hence we are apt to fancy the soul in the future state represents, but in a faint or almost imperceptible manner, the form and image of the body previous to dissolution. But as God is only known by the manifestations of his attributes, the possibility of his possessing, even in imagination, the similitude of material or immaterial substance, can by no means be admitted.

In this place, it may not be improper to advert to an objection to phrenology, which is, that our knowledge of religion is already sufficient, and to attempt to get a clear view of God's providence, his relation to man, and the connection of the soul with the body, amounts almost to profanation. As if, by investigating the laws of universal nature, it be within the grasp of the human mind to trace effects to causes, till we arrive at the first cause of all things, and in point of knowledge become equal with God; vain attempt! In intelligence, the highest archangel is, and ever will be at an infinite distance from the all-wise God. This objection to phrenology, and the bigotry which induced the Kalif Omar to give to his general Amrou the order to destroy the Alexandrian library are similar in principle, and in their tendency to check the career of knowledge.*

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* The above sentiment is much more elegantly and forcibly expressed in the following extract from "Practical Observations upon the Education of the People," by Lord Brougham:

"Happily the time is past and gone when bigots could persuade mankind that the lights of philosophy were to be extinguished as dangerous to religion; and when tyrants could proscribe the instructers of the people as enemies to their power. It is preposterous to imagine that the enlargement

By means of the Aristotelian art, Xenophanes undertook to prove the eternity and self-existence of God; and maintained his ground with great ability and ingenuity; but the attempt to render a subject that is far above the comprehension of the most exalted minds clear and conclusive by metaphysical subtilty, or syllogistic reasoning, must from its very nature be ineffectual and unsatisfactory. Truth is intuitive. There is no direct process of reasoning by which truth can be proved; but when by the dissipation of the mists of error by which it is obscured, it be clearly seen, the mind becomes instantaneously and immediately convinced not only of its existence, but its nature and essential quality. The God of truth, however, is placed at such an immeasurable distance, the finite mind will never arrive at a full vision of his perfection and glory.

Prior to the christian era, there were numerous sects of philosophers; men of lofty genius, extensive learning, indefatigable in study, and permitting no obstacle to deter them from the acquisition of knowledge; who

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of our acquaintance with the laws which regulate the universe, can dispose to unbelief. It may be a cure for superstition—for intolerance it will be the most certain cure; but a pure and true religion has nothing to fear from the greatest expansion which the understanding can receive by the study either of matter or of mind. The more widely science is diffused, the better will the Author of all things be known, and the less will the people be "tossed to and fro by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." To tyrants, indeed, and bad rulers, the progress of knowledge among the mass of mankind, is a great object of terror: it is fatal to them and their designs: they know this by unerring instinct, and unceasingly they dread the light. But they will find it more easy to curse than to extinguish. It is spreading in spite of them, even in those countries where arbitrary power deems itself most secure; and in England, any attempt to check its progress would only bring about the sudden destruction of him who should be insane enough to make it."

treated of the nature of the gods ; the immortality of the soul ; metempsychosis ; the apotheosis of heroes and benefactors of mankind ; the existence of good and evil spirits ; pantheism ; theodicy ; theurgy; and such other subjects as their fancy might suggest, or their judgment approve. Among the most conspicuous were Zoroaster, Thales, Pythagoras, Socrates, Plato, Aristotle, Diogenes, Zeno and Epicurus, who founded schools, in which were taught their theories of philosophy and their systems of ethics.

At the present day, it is almost incredible, the length of time these philosophers devoted to their studies, as well as the time they consumed in visiting various and distant countries for the purpose of being instructed in esoteric doctrines of philosophy, and initiated in the mysteries of priesthood. Pythagoras, it is said, visited Babylon, Persia and Hindostan before his return. In this way, without doubt, they imbibed many theories and principles, which were incorporated in their systems of philosophy.

The several systems maintained their ground, until they were supplanted by the eclectic philosophy, which originated in Alexandria, the great literary emporium, and the great mart of the Eastern continent. This city, having free and uninterrupted intercourse with the inhabitants of Asia, Africa and Europe, afforded facilities favorable for the attainment of the prevalent doctrines of the Eastern and Western philosophy. No particular system having obtained the preeminence, recourse was had to the demolition of the fabrics, which had been erected with unwearied labor by men possessing genius, learning, wisdom, unsurpassed in any age ; and the establishment of the eclectic philosophy on its ruins.

This innovation, so far from being attended with beneficial results, led to the abandonment of the usual, and, perhaps, correct ratiocination; the introduction of philosophism; depravity of manners and morals; and the dereliction of a due sense of Divine superintendence. Thus, the ligaments which bind society together were loosened; and the people, not feeling the restraining influence of moral and religious duty, became licentious and dissolute; addicted to excessive indulgence of the passions and appetites, and, deluded by the necromancy, incantation and divination of sorcerers, false prophets and false Messiahs, were induced to believe, these powers were derived from a divine source; and, of course, these impostors had a right to demand acquiescence in their impositions, and compliance with such exactions as they might see fit to impose. "There were, also, many gods, celestial, terrestial and infernal; superior and inferior; who were adored as independent gods, or intermediate beings, appointed to authority, in distinct departments, by their supreme deity; and mediators in some sense between him and mankind." * The supremacy of the one only and true God was not acknowledged; the mind wandering and benighted had no distinct conception of piety toward God, nor duty towards man; moral darkness and religious gloom assumed daily a deeper shade. At this juncture, there appeared a small, mild but inextinguishable light; "the true light that lighteth every man that cometh into the world."

The Messiah referred to by St. John, is not only the true light, but from his own declaration he is the "way, the truth and the life; no man cometh unto the Father

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* Scott's Notes on the Bible.

but by him." "As many as received him (the true light) to them gave he power (the right and privilege) to become the sons of God." * "As many as are led by the spirit of God, they are the sons of God. The spirit itself beareth witness with our spirit, that we are the children of God, and if children, then heirs and joint heirs with Christ." † Thus it seems we are not only elevated to the dignity of the sons of God, but the inestimable privilege of being joint heirs with Christ. If we are the sons of God and joint heirs with Christ, we are entitled to all the privileges and immunities of the latter.

The great design of the ministry of the Messiah was, and indeed now is, not only to detach man from the worship of idols; the commission of crime; and the indulgence of the passions, to which they were incited by the genial influence of the climate, and the frequent repetition of sensual gratifications; but in accordance with his divine example, to make the Deity the supreme object of adoration, and his attributes the subject of our meditation; as the certain means of exalting the affections, and purifying the heart. To avoid, therefore, the seductions of metaphysical philosophy, and shun the delusions of false prophets, on the one hand; and, on the other, to make the doctrines of the gospel the guide in temporal and spiritual concerns; constitute the palingenesia required and insisted upon with so much earnestness to be essential for us to become by adoption the sons of God.

In the first epistle to the Corinthians, the subordination of the Messiah is unequivocally expressed: "when

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* St. John. † St. Paul.

all things," says St. Paul, "shall be subdued unto him, then shall the son be subject unto him that put all things under him, that God may be all in all." Beside, his addressing the Deity as his father, and his acknowledging the relation to him, as son, show, the Messiah lays no claim to divine perfection, nor to his being competent to assume and exercise the underived attributes of the Supreme Being. Hence it follows, the meek and lowly Jesus aspired to no exclusive privileges; nor aimed to attain a station more exalted than might fall to the lot of every man who should worship God in spirit and truth.

Because the Messiah virtually disclaims the title and prerogative of the Sovereign of the Universe, is the religion pure and undefiled which cometh down from heaven, and is so easily understood that he that runs may read, to be rejected—is the divine system of morality contained in the scriptures to be disregarded—are his consolations which are neither few nor small to be withheld? By no means. The truth as promulgated by the ministry of the Messiah is self-evident, and from its rapid progress, and extensive propagation, it amounts almost to demonstration, its prevalence will become ultimately universal.

With regard to religion, the sects may be resolved into three grand divisions, christians, mohammedans, and pagans, the number that has embraced christianity is two hundred and fifty millions, while that of mohammedans and pagans is two hundred millions each. Such is the silent, progressive and efficient influence of the doctrines of the Prince of Peace, the christians exceed in number both of the other denominations fifty mil-

lions,* and the continual addition of converts to the cross is an irrefragable demonstration of the potency of truth ; which will undoubtedly continue to go forth conquering and to conquer, until the errors of pagan idolatry, jewish bigotry, popish superstition, mohammedan delusion, christian intolerance and sectarianism—the great obstacles to its progress—be exposed and exterminated.

At the first glance, the following text seems to militate with the subordination of the Messiah : " who, as St. Paul says, " being in the image of God, thought it not robbery to be equal with God." In its limited sense, this sentence may be of similar import with the one in the sermon on the mount ; " be ye perfect, even as your Father in heaven is perfect," and, therefore, is not repugnant to the christian religion ; but taken in its most comprehensive signification it involves the doctrine of emanation, a doctrine incompatible with the existence of an immortal soul ; and, therefore, inconsistent with christianity. According to this doctrine, the emanation imparted to the human frame, and on which, its believers think, life and the functions both physical and mental depend, at death, returns to the source whence it proceeded, with which it becomes blended, and all consciousness of a prior and separate existence is lost. If, therefore, the existence of the Messiah were attributable to a direct emanation from the Deity—if I may be allowed the absurdity of reversing the definition of the term—the emanation which gave activity to his corporeal powers and mental

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* According to Mr. Malcom,—" Boodhism enchains the mind of more than half of the human race."

faculties when he departed this life, went back to the boundless and unfathomable fountain, whence it issued; by which event, as the river returns and is lost in the ocean, all distinction between him and God disappeared, together with his personality and mediatorial office. It is thought by the Gnostics, that to divine emanations or eons (æons) heroes and benefactors of mankind, are indebted for eminence and distinction. According to this doctrine, it follows necessarily, that in the future state individuality and accountability are made void; mankind are irresponsible for the deeds done in the body; the existence of the soul impossible; and annihilation inevitable.

God and the holy spirit are co-existent; consequently, the influences of the divine attributes and the operations of the Holy Spirit are identical. God and the holy spirit are not distinct persons; they are inseparable in office and attributes. There is but one Supreme Being; "the Lord our God is but one Lord;" there is no necessity of having recourse to a triune God to explain the precepts of christianity. Christianity has no need of being bolstered up by the devices of human wisdom. The path of duty is plain, which is to follow in the footsteps of the Savior of mankind, and to obey the commandments, "to love the Lord thy God with all thy heart; and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

To exercise our intellectual faculties in investigating the phenomena of nature, the philosophy of the mind, and, abstractly, the relation between God and man, tends to exalt the understanding, and strengthen the mind. However proper and salutary this exercise may

be, so far from being productive of religion, it renders the mind less susceptible of its influences. It leads to refinements and subtle distinctions, repugnant to the simplicity of the Gospel; to metaphysical and theological speculations and polemic divinity, which so overshadow the mind with doubt and distrust, as to render the vision of evangelical truth confused and indistinct. According to President Dwight, "the numerous heresies, which have disturbed the church, and visited mankind, have been, almost without exception, the offspring of philosophy."

This, indeed, will be the effect of philosophy, until its principles be fully developed and clearly defined. To arrive at this desirable goal, is the aim of every cultivated and well-regulated mind—but its progress is retarded by an obstacle which is not easily surmounted. Truth is seldom unalloyed. Every system hitherto promulgated, has been blended with numerous errors. Theory has been supplanted by theory. The time, however, will come, when the clouds of error—by which philosophical theories are surrounded and rendered obscure—will be dispersed, and truth appear in all its brightness and just proportions; when "true philosophy and true religion must ultimately arrive at the same principle."

As philosophy has not been reduced to fixed principles it may, in some measure, deserve the above censure of the Rev. Doctor. Heresy, however, is undoubtedly, partly, ascribable to the formation of churches distinguished by different creeds, which cannot bear the test of philosophic scrutiny; partly, to their retaining, even in this enlightened age, the spirit of authority, which was almost universally exerted over the mind,

during the prevalence and ascendency of Eclecticism or New Platonism, which formed the great obstacle to the introduction of christianity; and, partly, to the authority of the several churches by which each member is bound to submit, and espouse their creed;—otherwise, he is denounced as an outcast; or, if he embrace the tenets of another persuasion, he is stigmatized as a heretic. Sectarianism in religion as well as diversity of opinions in philosophy is, at the present day, as repugnant to the simplicity of scriptural doctrines and the acquisition of knowledge, human and divine, as it was, of old, among the Jews;—the absurdity of which is exposed and reproved in the interesting allegory of the good Samaritan. The religion taught by the Messiah consists, not in the attainment of worldly authority, but in yielding implicit belief in the existence of God, as our Heavenly Father; the wisdom of providence; and the necessity of a strict observance of the precepts of morality, as embodied in the gospel.

During the middle ages, the mind was shackled by authority. "Politics, morality, religion, literature and the sciences," were subjected to certain established dogmas, a deviation from which was denounced as heretical. But from the revival of letters, "the spirit of authority" was gradually undermined, and eventually overthrown by the spirit of independence. For speculation were substituted experience and observation. Bacon and Descartes led the way;—but it was reserved for the genius of Locke to liberate the mind from scholastic thraldom. This great metaphysician considered, our ideas were derived from sensation and reflection; and preserved the distinction between these two sources of knowledge with great care; but by a perversion of

his theory, his followers reduced them to sensation alone ;—which by a necessary gradation leads to materialism, atheism and nihilism. The theory of Dugald Stewart and other Scotch metaphysicians is, that our ideas are derived mainly from judgments which we intuitively form of the objects of contemplation, rather than from "transformed sensations." Cousin and other French metaphysicians are assiduously engaged in establishing a system of psychology on this basis. The school to which these belong is denominated the spiritual ; the one of which Locke is the founder the sensual. Of the tendency of the latter, and its perversion by his followers we have already spoken. The exaggeration of the doctrines of Cousin, and the neglect of giving due weight to the knowledge to be obtained through the medium of the senses, tend to pantheism and, consequently, the subversion of christianity.

From these premises, it follows, sectarianism and discordant opinions in philosophy, are great impediments to the progress of evangelical truth.

Man is endued with a soul possessing faculties with which he is able not only to receive impressions from the external world, and to originate ideas without the instrumentality of the senses ; but to hold communion with the Divinity.

The soul is an immaterial and intelligent substance. The reflective faculties, when brought into a state of action, are merely the manifestations of the soul, and its mode of action on the human body. Notwithstanding the soul resides chiefly in the reflective organs, it is capable of controlling the sentiments and propensities, and exerting an influence throughout the rest of the system. The organs in the basilar region we

possess in common with the brute creation. From the perceptive and reflective organs man derives the power of perceiving an illimitable number of external objects, and the capacity of knowing his thoughts. Deficient in these respects, animals are confined to the perception of a few surrounding objects, and to the influence of a few instinctive propensities, essential to the preservation and continuance of their kind ; and, further, their intellectual powers, if, indeed, they possess any, are very partially developed, and, in a very slight degree, impart additional activity to the various instincts of the several species. Thus, the actions of animals being determined chiefly by natural impulse or propensity, their capacity for the acquisition of knowledge is extremely problematical ; but man, beside possessing the instinctive sagacity of animals, has the power of contemplating the wide range of nature ; and exploring the spiritual, and, of course, the invisible world.

Gall, in the location of the mental organs, adopted strictly the method of Bacon and Descartes—observation and experience. His positions relative to phrenology were the result of the most rigorous induction.

The consciousness and reason of philosophers, the inward man of the New Testament, the I of Descartes, the inner man of the Friends, the subjective certainty of Watts, the reflection of Locke, the intuition of Dugald Stewart, the moi of the French psychologists, the spontaneity of Cousin, designate the same operation of the soul. Among the above synonyms is the French term—moi, translated by Ripley, author of Foreign Literature—me. (Those who would wish to become conversant with psychology, by the perusal of his defini-

tion relative to the me, would find himself richly repaid.) The me is the consciousness of our identity, the power of abstraction, and the ability of discerning and appreciating goodness, beauty and truth. The agency of the me or inner light in conducting us to the knowledge of the Deity, as well as the principles of true philosophy, is most ably illustrated in the contrast between the work of Penn and of Locke.* The same writer has translated the French term—non moi—not me. The not me refers to ideas we receive through the medium of the senses.

By the me and not me we are not only capacitated to derive knowledge from the impressions of sensible objects ; but from thoughts unincumbered by the intrusion of ideas arising from the material world. By the me we have it in our power to call home our thoughts, and shut out the world : this we do whenever we are engaged in profound meditation. The me and not me are elegantly alluded to in the following quotation : "The scholar who is accustomed to the pursuits of abstract philosophy, lives in a region of thought far different from that by which he is surrounded." * The me, or inner light, has relation to a power (soul) different from the body ; but which is capable of exerting an influence on the encephalon so as to give activity and efficiency to the intellectual organs ; the not me embraces the knowledge derived from material objects through the medium of the senses ; but no impression from without or within can take effect when consciousness is absent, for this is the connecting bond or telegraph between the body and soul, by which intelligence between them is maintained.

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* History of the United States, by George Bancroft.

With regard to the materiality of the soul, the opinion of President Dwight is, "thoughts cannot be superadded to matter so as in any sense to render it true that matter can be cogitative." The President, it seems, indirectly concedes the point, that thoughts are connected with matter, and, I believe, this is all that phrenologists claim; our position is, that matter does not think; but that certain organs are essential to the manifestation of the mental faculties; so that when an organ is deficient, the faculty peculiar to it cannot be called into action.

Moral perfection consists in the well poised faculties of the mind; in conforming to the dictates of unbiassed reason; in a due subjection of the propensities; and the perfect regulation of the sentiments. No endowment of the mind in the state of innocence had the preponderance; each performed its function in harmony with the rest. This was exemplified before the fall in the person of Adam; "the glory of whose mind, then, was, its freedom from every false bias; it had no besetting sin, no *warp* to injure it." But with the first transgression, the empire of the mind was shaken to its foundation; the sentiments and passions revolted; and notwithstanding the combined efforts of reason and will to reduce them to subjection, they often proved abortive; so that the mental faculties no longer retaining their equipoise;—the propensities, sentiments, and reflective faculties, affording every gradation of excessive and defective energy, may account for diversity of talent, the great number and variety of crimes, and their dependence on the disproportionate dimensions and activity of the mental organs.

Adam lived nine hundred years, which afforded am-

ple time for a change in the cranium and brain to have taken place ; if it were not so, it is evident, it must have happened in the encephalon of Cain—his first born son—the organ of destructiveness was inordinately developed.

It affords me singular satisfaction to find my opinion, that the conformation of the head may be altered, and the mind become degenerate, by the irregular excitations of the several mental organs, is corroborated by Baron Swedenborg, the author of the system of doctrines of the New Jerusalem Church, in the following extract ; which must be peculiarly interesting to the reader, as is every other product of the pen of this illustrious personage. " Every man that is born has a disposition to all sorts of evil, which must be checked by education, and as far as is possible rooted out. This is first to be attempted by correction and punishment ; then by good society and example, which lead to imitation ; and at last good is secured upon a true and reasonable religious root. When these conditions are all observed, *it is indicated by the beautiful skull of the individual.* On the contrary, should the education be neglected, or no sudden misfortune, nor opposition, hinder the first outbreakings of evil, or disorder, the evil afterwards becomes habit, and produces peculiar wishes, both in design and practice, which cause the formation of a badly shaped skull. The cause of the difference of the skulls is this : The peculiar distinctions of man, will and understanding, have their seats in the brain, which is excited by the fleeting desires of the will, and the ideas of the intellect. Near the various spots where these irritations produce their effects, this or that part of the brain is called into a

greater or less degree of activity, and *forms along with itself corresponding parts of the skull.*"

From the concurrent testimony of painters, divines, and ecclesiastic historians, it appears the configuration of the head of the Messiah was perfect, and his features regular and handsome. However this may be, he possessed the divinity that stirs within us, or the inner light, or the me, in the highest degree, by which he was endowed with the capacity of holding the most intimate communion with his Father in heaven, and by the not me—which he also possessed in an eminent degree—he had the clearest insight into human nature and the operations of physical laws.

The Messiah was worthy of being the Vicegerent of God, the founder of our religion, and the framer of the perfect system of morality. His powers of mind were equal to Adam's in the state of innocence ; all his faculties were accurately balanced ; the sentiments and propensities were perfectly under the command of his will ; no temptation, nor flattery, nor torment, could overcome his firmness, or disturb his equanimity. The most poignant suffering and gross indignity he bore without a murmur. Nothing could induce him to swerve from doing the work his Father gave him to do. He maintained rectitude in morals and reverence of God, from the commencement of his ministry to the time when he bowed his head and gave up the ghost.

APPENDIX.

"THE biography of a child may furnish much to "point a moral," though it may not serve to "adorn a tale;" and there is in the simple story of the past sufferings and present dreary isolation of Laura Bridgman much to interest and instruct.

She was born of intelligent and respectable parents, in Hanover, N. H. When a mere infant, she was subject to very painful and dangerous "fits," the nature of which do not seem to have been well understood. Until twenty months old, though a pretty and interesting child, she was weak and fragile—a breath would have blown out the flame; but at that age she began to rally; her health seemed firmly established; her mental faculties rapidly developed themselves, and when she attained her second year she was more intelligent and sprightly than common children; she could already prattle some words, and had mastered the difference between A and B. But in a month after, her sky was again overcast; she sickened and came near unto death; the disease, however, seemed to be baffled within, and to have fastened upon the external organs of sense, and in five weeks it was perceived that her sight and hearing were forever destroyed. During seven weeks of pain and fever she tasted not a morsel of food; for five months was she obliged to be kept in a darkened room; it was a year before she could walk unsupported, and two years before she could sit up all day. She was now four years old, and as her health and strength began to be established, she learned to go about the house, and manifested a desire to be employed; not by her looks, for she was blind—not by words, for she was dumb. She could, it is true, for a time pronounce the few words she had before learned; but not hearing *the sound of her own voice*, she soon lost the command of her articulation—the sound answered not to the thought—the will lost command of the tongue—and the last articulate word she was ever heard to utter was "book!" But she was not only deaf, and dumb, and blind, her isola-

tion was still more complete—the sense of smell was so blunted as to be entirely useless, and only affected by pungent odours; of course, half the pleasure of taste was gone, and she manifested indifference about the flavor of food.

It would seem that in this total darkness—this dreary stillness—this isolation from all communication with kindred spirits, the immaterial mind must have remained in infantile imbecility, while the body grew in stature and strength, or have attained a perception of its loneliness, only to pine and die at the discovery. But not so; every day she became more active and more cheerful; and she is now (as far as the closest scrutiny can ascertain the state of her mind,) not only unrepining, but contented and happy. The sense of touch alone remains, and the sight of this unfortunate girl fills one with admiration, not only of the perfectibility of the senses, but of the wonderful power of the mind to adapt its operations to any circumstances of its bodily tenement—to put itself in relation with external things, and to obtain its own stimuli and manifest its own emotions through the most imperfect media.

There is the strongest evidence of a thirst for knowledge—of an internal, intellectual want which can be gratified only by a new idea. Her greatest pleasure is to learn a new stitch—a new way of knitting or braiding—a new word—or to discover the application and use of any new thing; and her eagerness to learn is only equalled by the quickness of perception which she manifests.

There is strong hope that, if her life be spared, the patient and persevering efforts of the humane, aided by the ingenuity and councils of the wise, will succeed in throwing much light into her dreary prison, and be rewarded not only by the satisfaction of imparting happiness, but by new views of the operations of mind."